

Kishtwar and Kishtwari

Kishtwar an upland valley located to the south-east of the valley of Kashmir on the upper reach of Chinab. It is located on the bank of river chenab. It is located in sub himalays between 33.320N and 75.770E, having an average elevation of 1638 meters (5374 feet). Kishtwar is located at a distance of 280 kilometers from Srinagar, 229 kilometers from Jammu and 59 kilometers from Doda. It was formerly a state where Rajas of kishtwar ruled for most of the time. Nesteling among the lofty mountains and hills all around it. The entire plateau is full of revines and canniferous trees. It is bordered on the South by Bhaderwah, on the East and North- East by the valley of Zanskar and on the West by a hilly terrain separating Jammu from Kashmir. Kishtwar branches off into three valleys of Marwa Warwan, Paddar and Chatru with their terminal at Kishtwar town.

The area of padder is having a historical importance. There is no other vehicular road except a cussed road connecting Doda Kishtwar and its interior areas. The Ekhala and Hanzal, a small villages are known as gateway. It is about 50 km away from the central town is the gate way to the valley of Marwa-Warwan, whereas Lidrari is Gateway to Paddar valley and Dadpath is to Chatru valley. Another valley is Bonjwah valley which start from Dunadi rivults near Bhalessa - a paragana of Bhaderwahi jagir some 6 Km ahead of Thathri. The Boandwah road owing to its worse condition is making its way to Bonjwah. Thus kishtwar is a sprawling district spreading out in three directions followed with high mountainous ranges. Mariev Sudher or Marwa River divides Marwa-Warwan-Dachan valley with scattered population on both sides whereas Chatroo

Nala bisects Chingam-Chatru-Dadpath valley with settlements on both sides. Padder which is known worldwide for its saffron cultivation is a part of district. Padder valley parts into two valleys of Atholi - Machail valley and Atholi - Sohal -Ishtihari valley with population on other side of Bhot Nala and Chandra Bhaga respectively. Atholi is the headquarter of Padder. It has several historical towns like chattergarh and Gulab Garh. The padder valley is divided into two parts through revines.

Padder is on an alluvial plateau 6360 feet (1938.2 M) above the sea level. Many other streams come down to Chandra Bhaga from very great heights. "Warwan valley is the lush green one. Some of the grandest scenery is found on the route from Marwah to Warwan upto Margan pass as the river Marwa flows through the valley. Villages are spotted on either side of the river" (Sharma, 2008:4). There has been an advent of Rajas. The special mention of Raja Chatter singh and Maharaja Gulab Singh who ruled the areas and had a route in padder valley. There are several evidences of the heap of stones in chattergarh and Gulab Garh. The area was ruled by the Ranas and Thakkers.

Historians have referred Kishtwar by many names like Samarth Garh, Gowardan Sar, Kashyap Vyas, Lohit Mandal etc. However as per the record found in the revenue department : "The real name is Kathward, which slowly became Kishtwar. In Hindi language wood is called Kath. Ward or Wardi is the Hindi name for place, that means the cultivation of wood. As the areas was and is still full of canniferous trees. Since this village was at the centre of the area this particular village is called as

Kishtwar" (Aseer, 2006:819). The erstwhile state of Kishtwar was captured by Maharaja Gulab Singh, the Dogra ruler of Jammu, in the year 1821 A.D. and downgraded it to the status of a province under his governor. In 1875 A.D. Maharaja Ranbir Singh further downgraded it to the status of a district, in 1909 A.D. Maharaja Partap Singh made it a tehsil of Udhampur district. Kishtwar was finally approved for district status on July 6, 2006 by the state cabinet headed by Ghulam Nabi Azad, then Chief Minister of Jammu and Kashmir State. Now it is a full fledged District with several tehsils.

Kishtwar in its ancient form Kashthavata, is first referred to in the Rajatarangini during the reign of Raja Kalsa of Kashmir (1063-1089), when "Uttamaraja", the ruler of Kashthavata visited the court of Kashmiri king in company with several other hill chiefs to pay their respects to the Raja. The Mehta Family was gifted the lands of Kishtwar by the King of Kashmir. Their family temple "HattaWali Mata" and their Heritage can still be tracked back to Kishtwar. The founder of this family was the Commander-in-Chief of the Kashmir Army "Sip-E-Salar Sri JiyaLal Mehta". Known for his Bravery and valour he fought the Mughals and Northern raiders who invaded the land. Kishtwar endowed with dense forests of deodar, fir and pine is treasure of scenic beauty. There are high altitude mountains ranging between 20,000 feet to 21,000 feet like NumKum, Burmah and Barnag. It offers tremendous scope for pilgrim tourism also as some important shrines are located in the area. These include Ziarat Zain-Shah-Sahib, Farid-ud-Din Sahib, HazratAsrar-ud-Din Sahib, AtharaBhuja Devi temple, Chandi Mata temple and HattaWali Matta.

Kishtwar merged with the State of Jammu and Kashmir in 1821, A.D. With the passage of time Kishtwar became a Tehsil of District Udhampur and remained its part till 1948, when it became part of newly created District Doda in the wake of first re-organization of the State during the postindependence period.

Kishtwar was detached from Kishtwar tehsil from erstwhile Doda district and was upgraded as District. The kishtwar is divided into 4 tehsils viz; Kishtwar, Marwah, Chhatroo and Atholi. For efficient administration these tehsils have further been divided into 7 Community Development Blocks namely; Warwan, Dachhan, Chhatroo, Kishtwar, Nagseni, Drabshalla and Paddar. While rural part of the district is constituted of 157 villages including two un-inhabited village encampasing an area of 1643.37 SqKm, its urban sector is comprised of one municipal committee namely Kishtwar municipal committee which id having an area of 0.63 Sq Km. The total area of the district is 1644.00 Sq Km, there by its density i.e population per Sq.Km works out to be 140.

As per 2011 Census, kishtwar has recorded a population of 230,696, comprising 1.84 percent of the total population of the jammu and Kashmir. Kishtwar ranks 19th among all the districts of the State. The number of males and females in the district is of the order of 12,0165 and 11,0531 respectively. Sex ratio i.e. number of females per 1000 males is 920 which is higher than the corresponding ratio of the State (889). The census record also reveal that the population recorded in 1901 and 1911 Census was 42,124 and 45,534 respectively, registering a growth rate of 8.10 percent. During the

decades 1911-21 and 1931-41 there was decline in the growth rate. In the decade 1941-51, the growth rate increased to 16.52 but again dipped to 14.18 during 1951-61. However, the decade 1961-71 witnessed the highest growth rate at 31.17 percent. During the subsequent decade 1971-81, it again declined to 21.28 percent. The growth rates relating to 1981-91, 1991-2001 were 27.46 percent and 26.18 percent respectively. The growth rate recorded during 2001-2011 is 20.88 percent which is lower than that of the corresponding rate of the State (23.64 percent). No Census was conducted in the State during 1951 and 1991 due to disturbed conditions prevailing then. 1951 population of the arithmetic mean of 1941 and 1961 population, whereas 1991 population figures have been worked out by 'interpolation'.

Ethnic life :

Kishtwar is enjoying an ethnic culture, pahari lifestyle.
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has given few basic social parameters of Kishtwar society.

The Society and culture are an integral part of an individual's identity. Social customs, beliefs, values shape the cognition and understanding of the person and deeply influence the person's identity and reality. Language cannot be kept immune to this impact. Therefore it seems pertinent to give an account of the social custom and lifestyle.

According to.... The dress and diet of the people of Kishtwar in old days was an add of Dogri and Pahari cultures. The people used to wear Kurta (shirt), Pyjama (trousers), Kantop (cap covering head and ears), Dupatta (head gear), Coat, Leather shoes, etc. In olden days

when sewing machines were not available people used to wear a hand sewed loose type of garment with a girdle of the same cloth throughout the year. Agriculture and cattle rearing is still evident in the upper reaches and people are thriving bellow the poverty line. To earn a livelihood the people in the villages use to rear cattle, go to the dhoks in winters and come down back in the summers.

People are very fond of apricot which is widely grown and forms their principal fruit. Besides, wild grapes, peaches quince, apples, walnuts, pears, pomegranates are also liberally taken by the people as fruit. Saffron is also grown here. People also use Ghee (clarified butter), honey, whey and milk. Agriculture is the main occupation of the people.

There are several tribal and pahari communities who used to visit dhoks and rearinf cattles in an integral part of their livelihood.

Fairs and Festivals

Kashwari people used to celebrate several indigenous festivals

Before 1947 A.D, these were part and parcel of the life of Kishtwaris. They invited their friends and relatives to feasting. Processions were taken out and days celebrated with fervor and gaiety. At times 'Yajnas' and 'Hawans' were also performed. Some of these fairs and festivals are still observed such as ' Samsar' (first day of the new year according to lunar year), Ramnavmi, Bisou (Baisakhi), Urs Shah Farid-ud-Din, Bhot Tsuro (offering to a meta physical being), Phalgun Purnima (now Lohri), Gori Tritya, Nine day Tihars in the month of Phalgun and

Halwanzan bah (12th bright moon of Phalgun). Besides, national festivals such as Janam Ashtami, Id-ul-Fitr, Diwali, Dussehra, Id-ul-Zuha, Lohri, Id Milad-u-Nabi, Shab-iBaraat, Shab-i-Meraj, Independence Day and Republic Day are also celebrated. These fairs and festivals are having social religious and other background. The fairs and festivals redefine the local ethos and values and are cementing the communal harmony in the area.

Kishtwar : A Linguistics' Paradise

Kishtwar is a multilingual district and is known as Linguistics' paradise in the linguistic circles.

Kishtwari language is spoken by the people of Kishtwar valley, which is the part of Jammu and Kashmir of Indian union. GA Grierson (1919) states that "it (Kishtwari) is a dialect of Kashmiri but is more corrupted by Pahari and Lahanda spoken to its south and south-east. It has more similarity with the western Pahari too on account of the other western pahari speaking dialects spoken in the area like Bhaderwahi, Bhalesi, Padri, Sarazi, Pogali, saroori and Bonjwali. On the other hand it retains one or two Dardic forms (such as word -thu 'he is') which has disappeared in standard Kashmiri". It is very unique owing to its unique features. Grierson's analysis of Kishtwari morphology like declension of nouns for gender, number and case, the state of post position, adjectives and pronominalizations, the conjugation of verbs, concord patterns etc., follows the paradigm that corresponds with standard Kashmiri with marginal differences; For example according to Sameer Ahmed Kuchay (2020) in his "A Morphological Description of

Kishtwari" "Kishtwari differs from Kashmiri in the grammatical domain of certain postposition as "the postposition huta and niš both meaning from govern the dative, and not, as we might expect of from the analogy of Kashmiri, the ablative". In the form of genitive case the difference is summed up as follows: "unlike standard Kashmiri -sun is not only used with animate but also with inanimate nouns so that Kishtwari has asma:n -sun, while Kashmiri has asmanuk: mala - sun 'of the property'. Kashtwari would have maulk: mulka - sun 'of the country', while Kashmiri would have mulukuk". The second pronoun tu: and tse are frequently used in Kishtwari and tu: ascertain the influence of western Pahari while as tse connects Kishtwari with Kashmiri. Turning to phonological aspect, it was being noticed by Grierson that Kishtwari, inspite of similarities in its phonological system with Kashmiri, shows differences at large scale (Koul et al., 2012:78).

Although, the views of various researchers like prof Gh Mohidin Hajni, Dr Margoob Banihali, O.N. Koul. M.K. Koul are in conformity with Grierson's views, there is a sizable number of population which does not subscribe to these views. They consider it as an independent language, the origin of which is Prakrit and is highly influenced by Sanskrit language. Some scholars is of the view that the Kishtwari is of ancient origin (Vaid, SP 2015).

According to Ishrat Kashmiri

The general idea about Kishtwari language is that it is a form of ancient Kashmiri. Sanskrit has enriched the base of this language. It cannot be called dialect. The reason for its persistence is that the language did not receive

the patronage of the royal court and thus the writers and poets paid less attention to it because they did not expect to receive any reward or estate from the ruler of the time. When Persian remained the court language for four hundred years, it remained free from its influence because such poets did not test their temperament in it who also recited poetry in Persian and the people did not communicate in Persian. In this way, Persian was not mixed in it to a significant extent. On the contrary, the influence of Persian prevailed over Kashmiri and the influence of Sanskrit diminished.

Prof. Mohi-ud-Din Sahib Hajni has mentioned Kishtwar several times in the introduction of "Kashri Poetry". Today it is said that Nag Sen, a great Buddhist scholar, was probably a Kashmiri. He had written his book "Malinda Pahna" in the form of question and answer in Kishtwari Kashmiri of that time which was translated in Pali and Sinhalese. The original was lost and the translation remained. "Mahane Prakash". It is the only Kashmiri book which has survived in its proper condition. It was written by Shati Kanth. In this book, the philosophy of Shiv Mat is explained and it is written in Shardarsam script.

In Kashmiri, its derivative Chhuba is used for the present tense, but Kishtwari is Kashmiri. Shati Kanth has also used tho. This proves that Kishtwari and ancient Kashmiri on which Sanskrit shadow was Fagan, is a workman. Kashmiri words remained there which (Kashmiri) Persian was crushed under it. In addition, many Kashmiri words have changed over time. But the Kishtwaris retained the old face. For example, we say, "Wuni Patha We Kalah", Kishtwari will say this phrase. He will understand a language similar to that, but a language which he does not know. Haji Sahib says:

Therefore, Kashmiris of Kishtwar and Kashmiris do not get Sufism from Kashmiris of Srinagar. "This idea is based on fact. Yes, because there are words in Kishtwari which he has never heard before and whose pronunciation is so bad that his tongue will not be able to accompany him unless he exercises for months.

Kuchay (2020) found that Kishtwari enjoy its own nominal system which in many ways has similarity with the Kashmiri language. Kishtwari nouns are inflected for number, gender and case. The number feature in Kishtwari is two-tier in nature, i.e., nouns are either singular or plural. Most count nouns form their plurals from singular form. In kishtwari the morphological processes occurs like suffixation, palatalisation and vowel change to form the plurals.

Nevertheless, certain nouns in this language do not change their form in plural. The gender feature in the nouns of Kishtwari is also divided into two classes, namely masculine and feminine. Animates follow the natural gender system. The gender of large number of inanimate nouns can be predicted by their endings. In kishtwari the primary gender formation processes are suffixation, vowel change and suppletion.

In Kishtwari, case suffixes are added to nouns as bound morphemes. They also take postpositions, which are free forms but are conditioned, i.e., they always occur after the case suffixes. On the basis of declensions, nouns of Kishtwari can be classified into three groups: masculine singular, feminine singular and plural (both masculine and feminine). The masculine singular nouns show further declension due to which they take different suffixes in various case forms (such as Ergative, Dative, Ablative and Genitive).

According to Kuchay (2020) there are eight case forms are found in Kishtwari, which are Nominative, Dative, Ergative, Ablative, Genitive, Locative, Comitative and Instrumental. The nominative in Kishtwari seemed unmarked and retains basic unmodified form. The ergative markers in kishtwari occurs with the subject of a sentence where the verb is transitive and the tense in past. The ergative case markers in Kistwari are -an, -in for the masculine singular nouns, -i for the feminine singular nouns and -ev for the plural (Mas/Fem) nouns. The dative case markers in Kishtwari are -is, -as for the masculine singular nouns, -i for the feminine. Singular nouns and -an for plural (Mas/Fem) nouns. Kishtwari uses markers such as yethni, mǎz, to express the ablative case. However, these markers are added after the noun takes certain case suffixes which are -i for the masculine singular nouns, -i for the feminine singular nouns and -av for the plural (Mas/Fem) nouns. Kishtwari has various postpositions like pa:n, guTh , niš, etc to show the location (Kuchay 2020) in kishtwari language The genitive case are su:n, u:n, un, etc. The case marker sī:tʃ is used in Kishtwari to express comitative as well as instrumental case. Whenever this case marker is added as a postposition to govern the dative form of the noun, the case formed is 'comitative' and if it is added to govern the ergative form of the noun the case formed is 'instrumental'.

The pronouns of Kishtwari are having the common characteristics of nouns. They are syntactically substitutable in the structural positions of the nouns. They are inflected for number, gender and case. The plural forms in the second and third person are used as

the honorific singular forms, e.g. tu 'you' is used in the second person and su 'he', se 'she' which is used in the third person are the non-honorific singular forms, while their plural forms tus^j, and tim respectively can function as the honorific singular forms. There seemed no gender distinction in the first and second person. Kishtwari has six primary types of pronouns, viz, personal, reflexive, relative, possessive, indefinite and interrogative. While looking at the derivational morphology, it was observed that in Kishtwari, most of the polymorphic stems are derived from the verbal, adjectival, pronominal and from the other forms of affixation. The affixes may be simple or complex. These affixes can be labeled into various groups according to the class of resultant nominal stems such as nouns of agency, action etc. Verbs in Kishtwari are generally very regular. All infinitives invariably end in -un, and by clipping the final -un, we have the root, e.g., *thonun* 'to break', *revun* 'to live' etc. The root is always the second person imperative to which regular suffixes are added. In most of the verbs, the property of transitivity or intransitivity is inherent. In other cases, in a few of them an intransitive verb has a corresponding transitive stem formed by vowel alternation. The phenomena of causation and passivisation were also observed and recorded in detail in this thesis.

In Kishtwari, it is observed that the present, past and future tenses are formally distinguished from each other. The main verb occurs in its present participial form and the tenses are marked on the auxiliary *thu* in the present tense whereas, the tense marking takes place on the verb itself in the past and future tenses. The formation of present tense involves the present participle-verb+an

and the auxiliary *thu* ('be'), which generally takes the second position. The inflections observed in the auxiliary are for the person, number and gender of the nominative subject. However, no such inflection is observed in the participle. The future tense is marked by two categories of suffixes. Both of these categories are marked for the subject's person and number features while as gender distinctions are absent in both types. In Kishtwari, the perfective aspect is expressed by means of the indefinite past and a compound verb, which in turn consists of the conjunctive participial form of the main verb and explicator verb such as imperfective aspect: the imperfective in the sense of explicit reference to the internal temporal structure of a situation is marked on the verbs present participial *an*. The imperfective aspectual form is used by both the habitual and the progressive aspect to indicate their respective nuances. Ingressive aspect does not show any direct marking on the verb. Its formation involves the verbs *lagun*, 'to stick', 'to take' as auxiliaries with the oblique infinitive. The auxiliary is marked for tense, gender and number of the relevant argument. Terminative aspect is expressed by combining the explicator *thavun* 'to keep' with the conjunctive participial form of the main verb. For the durative aspect the explicator *ro:z* 'remain' is used to mark the durative aspect. The explicator shows inflections viz-a-viz tense and agreement markers. The main verb takes the imperfective form. Talking about the adjectives, it was observed that the adjectives in Kishtwari can be divided into two classes, according to their inflection of gender, number and case. The Class I involves adjectives that agree in number, gender and case of the noun head/ subject they modify. This class of the adjectives can be described as the most productive

and the original one. The Class II involves adjectives that are not inflected for number, gender and case. This class of adjective is not productive and borrowed from other sources. The adjectives which are characterized by their inflection for gender (Class I) also show inflected forms for the two numbers. While the adjectives of Class II which are neutral to gender distinction are neutral to number distinction too. Likewise, the adverbs can be grouped into two classes: (a) which are real adverbs and do not belong to any other word-class. They do not inflect for gender and number like the nouns and the adjectives, e.g., *jeti* 'here', *tati* 'there', *jepe:r* 'from this side'; (b) adverbs of this class belong to other word classes originally and function as adverbs along with postpositional phrases, noun and adjectives (some of the adverbs overlap with adjective). It was also observed that morphologically there are three classes of conjunctions. They are of three types: (a) monomorphic e.g., *magar* 'but', *ja* 'or'; (b) polymorphic e.g., *zinti* 'as if'; and (c) pairs e.g., *ja:ti-nati* 'either-otherwise', *ja:-ja* 'either-or' etc. On the basis of distribution, the conjunctions can be divided into different groups. The first group occur in between the elements they link together. For instance, in the following sentence the use of the conjunction *magar* 'but' is seen: *bu gejo;s me:las magar pe:si a:sim neh keh* ('I went to the fair but without money'). Another group of similar conjunctions are repeated in a clause and occur as the first item of each element as seen in the following example, e.g., *ja: ne:r goṭh ya: beh andar* ('either go outside or sit inside').